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ABSTRACT

A Kantian model of moral development already tested on adolescents was further tested on normal and delinquent Korean adults. The model, based on the philosophy of Kant, starts its causality from the self, moves from the self to parental images, advances from parental images to duty and legality, and moves from duty and legality to a moral universality. The self is considered the basis for moral ideas. Parental images can intervene between the self and morality, and the ultimate morality becomes treating human beings as ends. Subjects were 158 (75 male and 83 female) college students and 197 (95 male and 102 female) prisoners. Scales for the constructs of self, parental images, duty, legality, and moral universality were developed, and their reliabilities with these populations were determined. Results supported the Kantian model of morality, although the structure of morality in the criminals seemed to consist of two distinctive poles, that of self-parental image and that of duty-universal morality. The linear relationship of causal processes in the morality of normal subjects was not found for the criminals. Appendixes A through C give diagrams for group variables, appendix D contains path coefficients for delinquents, and appendix E lists statistical differences between the groups. (Contains 16 references.) (SLD)

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Kantian Model of Moral Development

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This paper is intended to validate developmentally the Kantian model of moral development developed for adolescenses for adult populations. Yun(1993) has tessted a Kantian model of morality both for juveniles delinquesnts and normal adolescenses, and confirmed its validity for both of the two groups. The Kantian model developed here and in 1993 is the attempt to combined Immanuel Kant's First Critique and Second Critique. Kant, in his First Critique which is "Critique of Pure Reason (1926), theorizes that the transcendental I, which is "I think (Ich denke)", is the essential form for his twelve categories. Kant's theoretical view is that any human being, if s/he is to have any type of cognitive knowledges, should have the form of ego, which is "I think". The "I think" is a form of intelligence, which qualitatively differs from Freudian libidinal form of ego and superego.

In Kant's Second Critique, which is "Critique of Practical Reason"(1873), the morality is explained as observing Kantian Categorical Imperatives which are based on the concept of Duty. Kantian Categorical Imperatives are better explaiend in his other moral text, which is "Groundwork of the Metaphysic of Morals"(1964): And it says the following:

(1) "Act only on themaxim which you can at the same time will as a universal law,"

(2) "Act so as to will the maxim of your action as a law of nature is a Kingdom of Ends,"

(3) "Act so as to treat every rational being, whether in yourself or in another never as a means only but always also as an end."

Amongst the three Categorical Imaperatives, the third Imperative is the most well appreciated by Kantian and other philosophical circles. In this paper, the theoretica idea of the third Imperative is adopted as the universal morality.

This paper aims at proving for the existence of moral universality. By the moral universality, it is meant that there exists the most universal moral proposiations in human life and society. Moral relativism, meaing that the moral propositions differ according to different individuals or societies, is not appreciated as the theoretical frame for this research. Although, it may be true that with the human eyes, the universal moral propositions can not be easily seen, it is firmly believed that the moral universalism is the truth.

In researches on morality, on social cognition in particular, the ideas of Kohlberg's moral development have been prevalent, although Kohlberg's research ideas on morality were replications of Jean Piaget's ideas on morality presented in "The Moral Judgment of the Child (Piaget, 1965)". After Kohlberg, the terms of "socio-moral knowledge" have been created, and many researches on Kohlberg's ideas have presented a theoretical view, saying that socio-moral cognition determines one's moral judgment and hopefully one's moral behavior. (Turiel,1983:Rosen, 1980:Overton, 1983: Flavell & Ross, 1981) However, the most serious problem in the line of Kohlbergian researhces on morality is that the laws or logics of justice principles are not spelled out. Kohlberg, for

instance, just stated that the sixth stage of his moral development is guided by justice principles, but he did not spell out what the justice principles are. Kohlberg's criteria for judging his moral developmetal stages are highly subjective, and therefore, his criteria for judgin his stage of Justice is also very subjective.

For the purpose of negating this type of problem, this study clearly states that the ultimate human morality is Kantian Categorical Imperatives, and inteds to prove for the causal directions of morality in terms of Kantian moral ideas. The Kantian ideas adopted here are "the Transcendental I", Kant's ideas of Duty, and the third Imperative. What this study creatively has done is to enrich Kant's idea of "I think", and add to it two other ideas of the Self: The two other ideas of the Self aare "I feel" and "I want". If there is "I think" for the formation of cognitive knowledges, then there should be "I feel" for the formation of affective ideas, and "I want" for the formation of moral ideas. The assumption made here is that the Self is the wholistic structure of the three ideas of the Self.

In Kantian moral system, the role of society on one's morality is not emphasized. Kant believes that there exists the apriori human specific moral senses, which are not even given by the God. Kantian moral personality is the personality in which one's original moral ideas or senses function exclusively. And these original moral ideas or senses are apriori. However, in Psychology and Education, it has been a common sensical theory that the family, education, and society influences one's social development in general, moral development in particular. (Ainsworth & Bell, 1974: Cohen & Beckwith, 1979) In Freudian theory of morality, the identification with one's parents is the source for one's superego.

This study is not in line with Freudian and Ericksoniam researches on morality. However, it includes the construct of "Parental Images" as an intervening variable between the ideas on Self and the ideas on moral duty and legality. Its rationale is not apriori. It wants to see the caulities between the three constructs as aposteri, because it wants to see to what extent philosophical ideas and psycho-educational ideas can be integrated. However, this study gives its theoretical priority to Kantian ideas of the Self, meaning that the Self is the basis for every human meaningful experiences. In psychology, it has been empirically researches on the hypothesis that parental and one's socio-economic conditions determine one's self concept. (Trowbridge, 1972: Mistry, 1960: Coopersmith, 1967: Zahran, 1967: Rosenberg, 1965). And their results indicate that the hypothesis is positively proved for. These studies are impressive. However, this study wants to see the aprioriness of the Self in Kantian Morality.

The morality studied here is cross-validated across delinquent subjects. An identical Kantian model of morality is constructed, and the validity of the model is tested across the normal and detention groups. It is the assumption here that the human morality can be most vividly crystalized in delinquent personalities. The logic here is that what is tested against what is not. In the previous study (Yun, 1993), it was the assumption that the juvenile delinquents have a similar morality as compared to the noraml subjects. For it was further assumed that the reason why the delinquetns are delinquents is because of their social circumstances and not because of their deficits in morality. (Merton, 1957) Some dissimilarites were observed: but, the overal structure of morality

was identical. In this study, also adult delinquents were tested as compared to noraml subjects: The aim was to tap what is present in normals' morality as compared to delinquents' morality. Of course, it is not hypothesized here that delinquents is deficit in their morality. In general, it is hypothesized that both normals and delinquents would have an identical structure of morality: Only it wants to see the delicate differences in loadings in moral ideas between the two groups. More the shades in the ideas of morality than the presence/absence in the ideas of morality was tested.

A Convariance Structure Model (LISREL) is consstructed for the test: The model starts its causality from the Self, from the Self to the Parental Images, from the Parental Images both to the Duty and to the Legality, from the Duty to the Legality, and both from the Duty and the Legality to the Moral Universality. (Please see the Appendix-A) This model is tested against both normals and delinquents. It is hypothesized that the model would be proved both for the normals and the delinquents, i.e., the Goodness of Fit Index would be satisfactory both in the normals and the delinquents, but the loadings of each causality, i.e., the pathe coefficients, would be different in the two groups.

The truth value of this theoretical model can be signified in the following ideas: (1) the Self is the basis for moral ideas: (2) the Parental Images can intervene between the Self and morality: and (3) the ultimate moral proposition is not to treat human beings as means but as ends. More than once, this paper states the terms of "moral ideas". It is the study about moral ideas, moral propositions in particular. And therefore, conceptual algorithmic forms of the moral propositions would be delineated at the end being based on the empirical items of each scale. Covaraince Structure Model is the model for causality: If so, moral propositions should be causally generated accroding to the model.

Methods

Subject : 158(m=75, f=83) normal subjects were randomly sampled from K-University, and 197(m=95, f=102) detention subjects were sampled from two Korean prisons (CC-prison for male subjects and CJ-prison for female subjects).

Tool : Three scales for the Self, two scales for the Parental Images, two scales for the Duty, two scales for the Legality and two scales for the Moral Universality were constructed by this investigater. Their reliabilities werre obtained by selecting the items with factor loading of .30, and their validies were secured by the Kantian theoretical concepts.

Procedures : For the detention samples, two prison staff members administed the scales in group settings: and for the normal samples, this investigater and two graduate assistants administed the scales in group settings. The instructions are given to the subjects to check each item according one's own judgment.

Statistical Analyses Used : For the reliabilities of the scales, Factor-analysis with Varimax Rotation was used: for the LISREL analysis, the LISREL 7.16 program was used.

Results

Two correlation matrixes were obtained from the raw scores of the scales. The correltion of the Normal is shown in Table-1; and that of the Detention is shown in Table 2.

Table-1 : Correlations for Normal

THINK	FEEL	WANT	REFA	REMA	DESEGW	DEOTM	LEDPR	LEDEC	UNGOOD	UNNEI
1										
.56	1									
.56	.51	1								
.33	.28	.30	1							
.42	.41	.43	.51	1						
.43	.35	.52	.25	.37	1					
.32	.22	.47	.34	.39	.60	1				
-.15	-.05	-.17	-.17	-.14	-.17	-.29	1			
-.04	.00	-.08	-.17	-.03	-.08	-.15	.72	1		
.28	.19	.51	.21	.35	.42	.69	-.11	-.06	1	
.27	.25	.53	.31	.36	.37	.61	-.09	-.05	.83	1

Table-2 : Correlation for Detention

THINK	FEEL	WANT	REFA	REMA	DESEGW	DEOTM	LEDPR	LEDEC	UNGOOD	UNNEI
1										
.49	1									
.70	.53	1								
.16	.25	.25	1							
.27	.24	.33	.67	1						
.50	.43	.62	.34	.35	1					
.30	.19	.45	.25	.26	.57	1				
-.14	-.03	-.13	-.18	-.19	-.13	-.16	1			
-.06	-.08	-.04	-.07	-.07	.00	-.13	.76	1		
.30	.21	.49	.25	.24	.55	.68	-.11	-.08	1	
.29	.20	.47	.21	.24	.54	.71	-.15	-.08	.78	1

The path coefficients obtained from the above correlatins are shown in Appendix-B for the Normal and in Appendix-D for the Detention. The overall results are as follows: For the Normal, BE21 and BE42 were most significant, which are .96 and .75 respectively: GA11 was also significant, which is .67: however, BE31, BE32 and BE43 were not that significant, which are -.03, -.14, and .16 respectively. All the measured variables were significantly explaiend by their theoretical variables. TEs and TDs were not that heavy, which means that each scale was explaining its variable quite meaningfully. The Goodness of Fit Index for the Normal is .923, which is a significant level. As will be seen alter,

the Goodness of Fit Index for the Normal was lower than that of the Detention.

For the Detention, only BE42 was most significant, which is 3.78: and other BEs such as BE21(.04), BE31(.06), BE32(.18), and BE43(.006) were not significant. GA11 was also significant, which is .51: however, interestingly enough, GA21(.189) was observed. Like the Normal, the measured vaiables were all explained significatly by the theoretical variables. TEs and TDs were not that significant. The differences between the Normal and the Detention were that GA21 was observed in the Detention, and LY44(.75) was observed in the Detention. The Goodness of Fit Index for the Detention was .963, which was very significant, and even its Adjusted GFI was .931. Overall, the model was fitting more to the Detention thatn to the Normal.

Discussions

With the statistical powers obtained, the Kantian model of morality is confirmed: From the Self, to the Parental Image, to the Duty and to the Universal Morality. However, it appears that the structure of morality in the Detention seems to be consisted of two distinctive poles: The pole of the Self-Parental Iamge and the pole of the Duty-Universal Morality. The observed relationship between the Parental Image and the Duty in the Normal was not observed in the Detention. The structure of morality in the Normal is clearly a linear structure of causal processes.

The developmental differences between the adolescences in the previous study and the adult in the present study are shown (Please see Appendix-E): For the Normal, the causality between the Self and the Parental Image was getting weaker in the adults than the adolescenses: the causaiity between the Parental Image and the Duty was getting stronger in the adults than the aadolescenses: and the causality between the Duty and the Universal Morality was getting weaker in the adults than the adolescenses. These results significantly indicate the followings: (1) Developmentally, the concepts of the Duty is more liberated from the images of parents in the adults than in the adolescenses: (2) developmentally, the universal morality secures more its own significances in the adults than in the adolescenses.

For the Detention, the following developmental differences are shown: (1) Like the Normal, the causality betwteen the Self and the Parental Images is getting weaker: but, (2) the Duty becomes to be more independent in the adults than in the adolescenses (Please, notice that BE21 is highly insignificant in the adult Detention): (3) the causality between the Duty and the Universal Morality is getting most strong in the adults than in the adolescenses. The developmental differences between the Normal and Detention are shown in the following points: (1) the causality between the Parental Image and the Duty disappears in the adult-detention: (2) the causality between the Duty and the Universal Morality gets most strong in the adult-detention.

As a whole, (1) both for the normal and detention, the role of the parents in the structure of the Self is getting less meaningful, which indicates that the power of the Parental Image as an intervening variable between the Self and the Duty is developmentally getting smaller, (2) the

role of parents for the formation of the concepts of the Duty is not so meaningful in the adult-detention, while for the adolescenses it is very powerful, (3) however, developmentally in the case of the Normal, the causality between the Parental Image and the Duty is getting stronger, which indicates that the role of parents in the formation of the concepts of the duty is meaningful, (4) the universal morality appears to be an independent construct as compared to that of duty in the normals, but it is not the case for the detention, and (5) the meaning of the (4) indicates that the truer morality should be an independent constsruct in its relationship to the Duty.

One Kantian theoretical point that should be discussed is the plausibility of the combination between Kant's First Critique and Second Critique. That is, whether Kant's "Ich denke" can be combined with Kant's Categorical Imperative. The results shown in this study are as follows: (1) the causality from the Self to the Universal Morality was observed in the Normal, which indicates the combination is possible: however, (2) the causality was not observed in the Detention, which indicates that the combination does not exist in the Detention. This study, however, tentatively concludes that the combination exists not just because the Normal in this study has shown the causality, but more because the combination was universally observed both in the Normal and the Detention for adolescent groups.

The above discussions are all based on the statistical powers obtained. However, this study attempts further to make conceptual algorithmic interpretations. By conceptual algorithmic interpretations, it is meant that the model constructed is structurized with specific concepts or propositions. This conceptual algorithmic interpretations are made in detail in the previous study (Yun, 1993). For instance, the following three propositions are sampled from the three scales of the Self:

(1) I think the Truth.
(2) I feel the Life.
(3) I want to be Pure.

These three propositions are structurized into one proposition such as "Life is pure is the truth." This propositiion can be interpretted as the indicater of the theoretical constsruct of the Self. However, how developmentally the juveniles and the adults differ in the moral semantics of the proposition?

This study theoretically assumes that the Self of the adults are more crystalized than the Self of the juveniles, which indicates that the structure of the Self is more differentiated in the adults. Brown (1970), for instance, states his theoretical conclusion on the direction of cognitive development in the manner that "Abstrction after differentiation may be the mature process, and abstraction from a failure to differentiate the primitive (Brown, 1970, p.14). According to Brown, children can say "car', but cannot differentaite "Ford" and "Chrysler", and childrren can say "money', but does not have the concept of "metal object". Stating this theoretica propositions as a simple one, "more differentiated abstraction" is the more developed cognition. This cognition of Brown is, however, the cognition of Category, which is the concrete operation logic in Piaget-Inhelder's terms.

This study adopts the direction of development such as "more differentiated abstraction". However, the differentiation that this study has in mind is not categorical differentiation, but logical combinatorical differentiations. Inhelder-Piaget(1958) propose one examplary model of cognition which is most developed that is the 16-binary system. This study adopts this model of cognition. In the previous study(Yun, 1993), only one propostion from each scale was interpreted. However, for the adults, the same propositions are further differentiated in the following manner:

(1) I think the Truth-1
    I think the Truth-2.
(2) I feel the Life-1.
    I feel the Life-2.
(3) I want to be pure in the way of 1.
    I want to be pure in the way of 2.

If so, when juveniles have three propositions, adults have six propositions. if so, the possible combinations of the six propositions for adults are "12 x 12 x 12 x 12 x 12 x 12" propositions. The nature of the theoretical construct of the Self is the combinatorial laws. If this is true, it is impossible to imagine how infinite the human cognitive propositional combinations are.

Inhelder-Piaget(1958) also presents as the most developed cognitive model the INRC group structures. If the above three propositions are explained with this INRC group structural laws, it can be stated in the following manner:

$I = (p \vee q \vee r)$
$N = (\bar{p} \cdot \bar{q} \cdot \bar{r})$
$R = (\bar{p} \vee \bar{q} \vee \bar{r})$
$C = (p \cdot q \cdot r)$

The possible lawful transformations of the three propositions and their truth values are determined according to the above laws. In this analysis, the nature of the theoretical constsruct of the Self is the INRC group structural laws.

What this paper concludes in this study are as follows: (1) the Self and the Universal Morality in Kantian Critiques have a causal relationship: (2) the Self, the Parental Images, the Duty and the Universal Morality are the four essential moral constructs: and (3) the nature of each theoretical constructs is either Piaget-Inhelderian logical propositional combinatorial laws or Piaget-Inhelderian INRC group structural laws.

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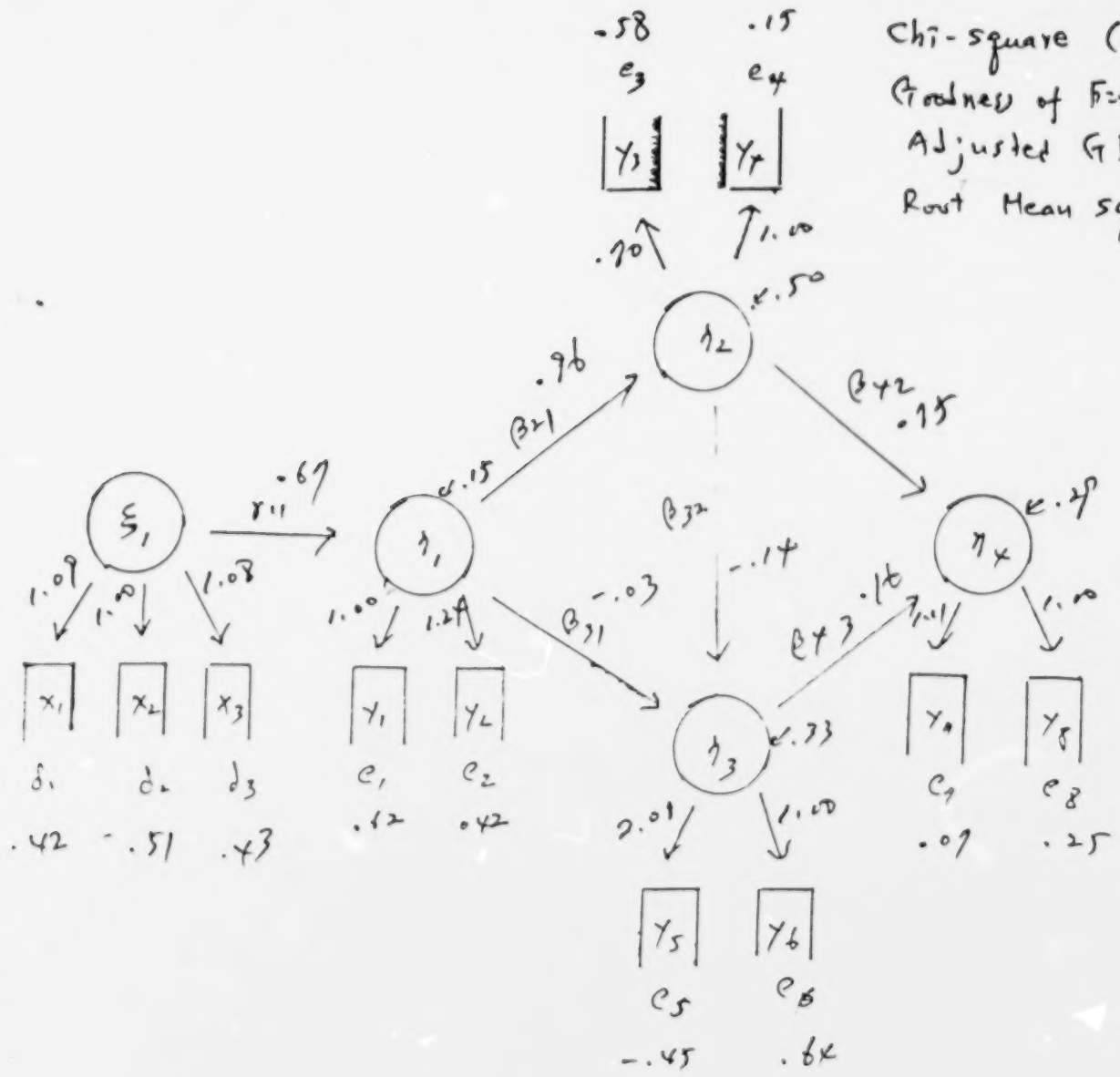
Appendix A



Chi-square (df= 38) =82.78 (p=.000)
Goodness of Fit Index = .923
Adjusted GFI = .866
Root Mean square Residual= .09x

Normal Group

Measured Variables

x = I Think
x = I Feel
x = I Want
y = Paternal Image-Respect
y = Maternal Image-Love
y = Duty to Self-Intellectual
y = Duty to Other-Moral
Personality
y = Crimianl Law-Deprivative
y = Civil Law-Deceptive
y = Respect for Human Worth
y = Love for Neighbour

Theoretical Variables

ksi = Self
Eta = Parental Images
Eta = Duty
Eta = Legality
Eta = Universal Morality

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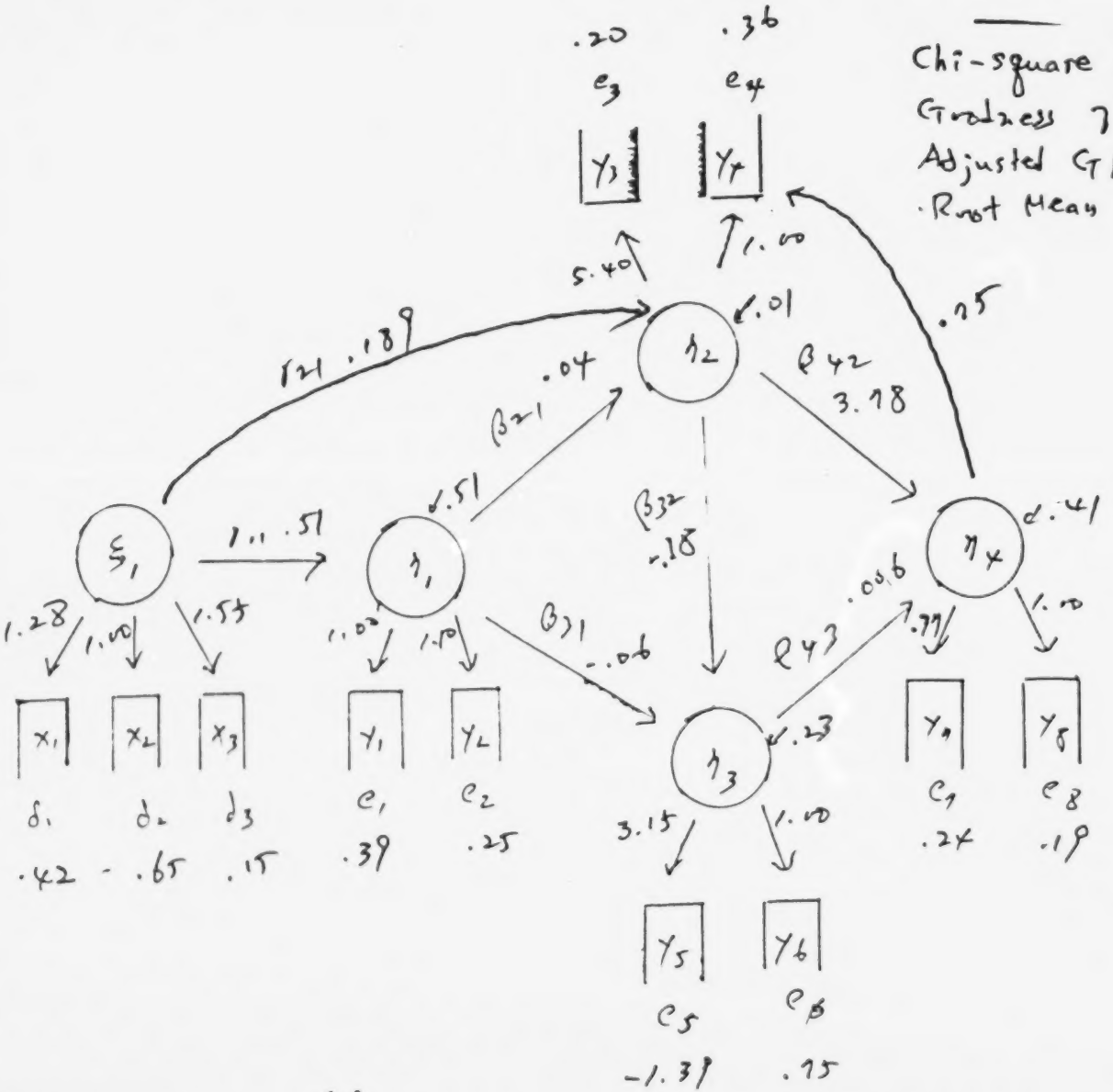
Appendix-B

Path Coefficients for the Normal

LX11	1.09	
LX12	1.00	
LX13	1.08	
LY11	1.00	
LY21	1.24	
LY32	.70	
LY42	1.00	
LY53	2.01	Chi-Square (df=38) = 82.38 (p=.000)
LY63	1.00	Goodness of Fit Index = .923
LY74	1.01	Adjusted Goodness of Fit Index = .866
LY84	1.00	Root Mean Square Residual = .74
BE21	.96	
BE31	-.03	
BE32	-.14	
BE42	.75	
BE43	.16	
GA11	.67	
PS11	.15	
PS22	.50	
PS33	.33	
PS44	.29	
TE11	.62	
TE22	.42	
TE33	.58	
TE44	.15	
TE55	-.45	
TE66	.64	
TE77	.07	
TE88	.25	
TD11	.42	
TD22	.51	
TD33	.43	



Chi-square (df = 36) = 45.29 (p = .138)
Goodness of Fit Index = .963
Adjusted GFI = .931
Root Mean Square Residual = .036

Detention Group

Measured Variables

x = I Think
x = I Feel
x = I Want
y = Paternal Image-Respect
y = Maternal Image-Love
y = Duty to Self-Good-Will
y = Duty to Other-Moral-Personality
y = Crimianl Law-Deprivative
y = Civil Law-Deceptive
y = Respect for the Good
y = Love for Neighbour

Theoretical Variables

Ksi = Self
Eta = Parental Images
Eta = Duty
Eta = Legality
Eta = Universal Morality

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Appendix D

Path Coefficients for the Detention

LX11	1.28	
LX12	1.00	
LX13	1.55	
LY11	1.00	
LY21	1.10	
LY32	5.40	
LY42	1.00	
LY53	3.15	
LY63	1.00	
LY74	.97	
LY84	1.00	
BE21	.04	Chi-Square (df=76) = 45.29 (p=.128)
BE31	-.06	Goodness of Fit Index = .963
BE32	.18	Adjusted Goodness of Fit Index = .931
BE42	3.78	Root Mean Square Residual = .036
BE43	.006	
GA11	.51	
GA21	.189	
PS11	.51	
PS22	.01	
PS33	.23	
PS44	.41	
TE11	.39	
TE22	.25	
TE33	.20	
TE44	.36	
TE55	-1.39	
TE66	.75	
TE77	.24	
TE88	.19	
TD11	.42	
TD22	.65	
TD33	.15	

Appendix E

Major Statistical Differences between Adults and Adolescents

	Adults		Adolescencets	
Normal		Detention	Normal	Detenetion
BE21	.96	.04	.50	1.155
BE31	-.03	-.06	.06	-.18
BE32	-.14	-.18		.24
BE42	.75	3.78	1.06	.83
BE43	.16	.006	.24	.02
GA11	.67	.51	.74	.76
GA21		.18		